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The Lord's Prayer
Summer Quest Abroad
High School Film Stars

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"A LESSON IN LEARNING"

How would you like to be a film star for six months? Above, teens "on location" discuss a scene with fellow actor and teacher, Al Knaus.



Hollywood's traditional "Lights! Camera! Action!" turned the Congregational Church in New Canaan, Connecticut, into a movie set last year and made "stars" of eight members of the tenth grade church school class. Every Sunday for six months four girls and four boys were "on camera" as film and sound crews of the Office of Communication of the United Methodist Church of Christ worked to make a 45-minute film, "A Lesson in Learning." But don't think we had a chance to become glamour girls and boys," said Shelley Sweet, 16. "As a matter of fact it was just the opposite. Since a full semester of our class work was to be condensed into a 45-minute demonstration, we all had to wear exactly the same clothes every

Teens' Acting Teaches Others

Sunday. One week my mother forgot and sent my 'movie' dress to cleaners; I had to scramble around and borrow one that looked almost the same."

"The hardest part for the fellows," said Steve De Lapp, "was remembering to get our hair cut every week so that we'd look the same at every filming session!"

At first, the performers agreed, it was no cinch to "be yourself" under the camera's eye, with microphones on the table and cables underfoot. But, as the snows of January gave way to the flowers of June, they became such veterans that they were able to forget all about performing.

"They gave us just what we wanted," said director Bill Jersey, "a class of normal young people, spontaneous and unrehearsed, digging into their ideas from the point of view of their experiences at school and at home."

The class got quite a charge out of knowing that they were helping to make a training film for church school teachers using the United Church of Christ Middle High curriculum. But they agree that they got a double "lesson in learning" themselves.

"In this discussion approach to church school I found myself doing a lot of honest-to-goodness thinking," said Dave Dapice. "Lots of times when you read a textbook assignment and take notes on a lecture, you don't really get what it's all about."

"I learned a lot about myself, and a lot about how to exchange views and opinions with others," David added.

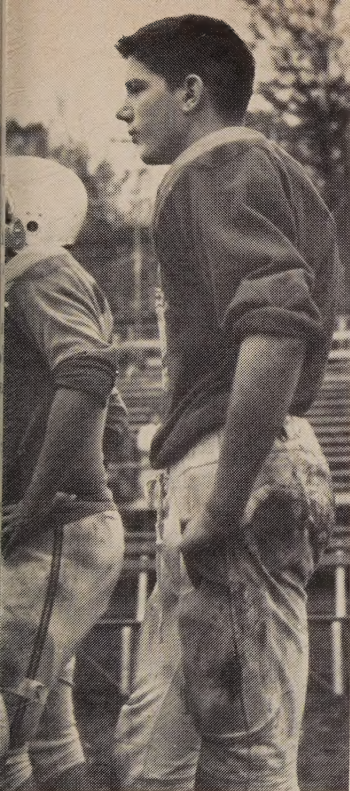
The curriculum subject for the semester was "Becoming a Christian Person." Its aim, said Albert C. Knaus, Jr., a social studies teacher in New Canaan junior high school and the instructor for the movie-making class, was "to explore Christian ideals in the light of personal actions, and make the Christian way of life relevant to situations in everyday life."

"I nearly died the first time I heard myself played back on the sound track," said blonde Susie Taylor, who is one of New Canaan High's most energetic cheerleaders. "I discovered I was doing a lot of talking, but wasn't really saying anything."

"I found out that there wasn't any point in just arguing unless you had something to say. To have something to say you have a definite idea; and to have an idea, you have to do some thinking about things."

The discussion technique taught the Connecticut class some other fundamentals about their beliefs.

"You aren't really able to say you believe something until you have to sit there and defend it," trombonist Dave Howe said.

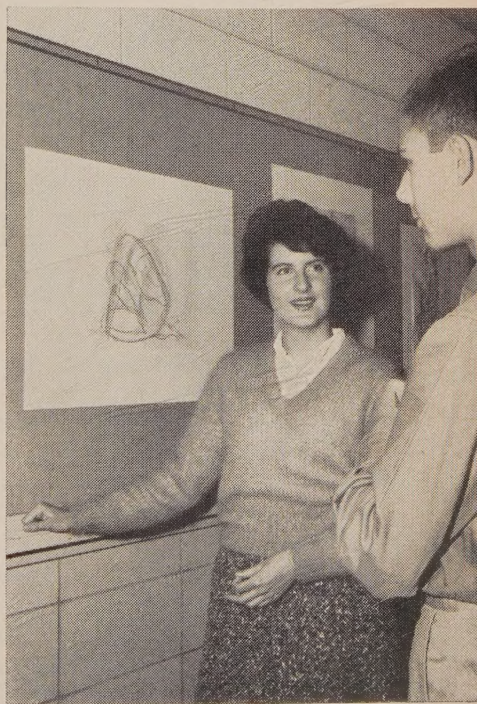


First string right end for New Canaan high is Bruce Keller, 16, who managed to find time in his crowded schedule to appear in the film "A Lesson in Learning."

Another "movie star" and talented painter is Claire Watson, 16, who recently won a gold medal in a national sketching contest. Her one man showing in New Canaan high school attracts the interest of her "cast" member, Dave Dapice. A National Merit Scholarship finalist, his interest lies in math.



Steve De Lapp, 16, a junior, is a member of the hockey and soccer teams. His hobby is woodworking, and he's made a number of den cabinets.



Film Discussion Inspires Thinking

"Too many of us take it for granted that everybody believes the same things about Christian values," observed Claire Watson, the artist of the group. "Then you listen to other kids talk and you find out that there just isn't that agreement. This is good. When you hear what others think, you begin to question your own ideas seriously."

"Discussing moral questions in class—instead of just reading or hearing about them—helps us to apply them in our daily lives," said athlete Bruce Keller. "Ideas like 'honesty' or 'courage' become real when you start to talk about them in terms of, say, cheating on exams, or being willing to stand up for an unpopular point of view."

One of the satisfying things about the experiment as far as Al Knapp was concerned was the ease with which the class fell into the discussion technique. "There was never any trouble getting them going; and I was amazed at the way in which basic questions of Christian ethics grew and resolved themselves out of talk about topics you'd think were far removed—things like being popular at school, or the problem of whom you go to when you're worried about something."

Loring Chase, minister of the New Canaan Congregational Church, praised the "movie star" class for "showing adults that young people can do serious thinking and serious talking."

For young people in other Sunday School classes who may soon be studying the new curriculum and using its technique of open discussion, the New Canaan teenagers had these suggestions:

- 1—Be honest in what you say. There's nothing duller than a boy or girl who sits there spouting platitudes because he thinks that's what the teacher wants to hear; there's nothing sillier than a person who takes a violent position on a subject just for the sake of being a "rebel."

- 2—Keep your mind open and attentive. Don't judge what others say by your own ready-made opinions; the whole point of the discussion is to enlarge minds, not make them smaller.

- 3—Keep a sense of humor about it all. Nothing can choke off a good discussion faster than having somebody get angry.

- 4—Be polite. When everybody starts to talk at the same time, nobody gets heard.

Would the New Canaan youngsters like to do it again? To make another film?

Susie Taylor said it for all of them:

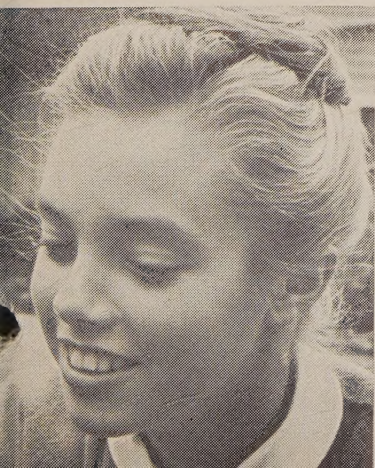
"I sure would. I didn't like the way I came out looking in this first one. Did you ever know a girl—or a movie star—who did?"—NORMAN LOBSEN



David Howe, 16, hopes to become a specialist in missiles, rocketry, and perhaps astronautics. He plays trombone in the school band and dance combo.



One of the "stars," Carol Suen, is both a singer and a seamstress. She sings in the glee club and makes her own clothes, including her "movie dress."



With her sights set on Wellesley, medicine and psychiatry, Shelley Sweet, 16, now takes a speed reading course to help her devour more books.

DO YOU KNOW HOW TO MAKE INTELLIGENT DECISIONS?

A worker was hired by a farmer to help in the potato fields. The worker labored long and well, planting, tending and finally harvesting the potato crop. The farmer, well pleased with the yield, asked the worker to sort the potatoes into two piles—one large and one small—while he went into town. On the farmer's return nothing had been done. The worker sat sorrowfully on a bench. "Why?" asked the farmer, "have you not done this one last thing I asked of you?"

"Well," replied the worker, "I just couldn't make those blasted decisions!"

Many of us feel the same way about decisions. Here are some questions and answers about how to make up your mind. Answer **TRUE** or **FALSE** . . . if you can decide which is right!

ANSWERS:

1. **TRUE.** Research studies indicate that people who take time to arrive at a decision are likely to have more maturity and confidence than those who make snap judgments.

2. **TRUE.** Dr. Sigmund Freud: "When making a decision of minor importance, I have always found it advantageous to consider all the pros and cons. In vital matters, however, such as the choice of a mate or a profession, the decision should come from within ourselves. In the important decisions in our personal life, we should be governed by the deep inner needs of our nature."

3. **TRUE.** Dr. Abraham Abelloff: "Time itself is an essential component of many decisions. It brings uncertain situations to a head. Premature decisions are the most dangerous a person can make."

4. **TRUE.** A university dean: "If I have a problem that has to be faced at 3:00 next Tuesday, I refuse to make a decision until Tuesday arrives. In the meantime, I concentrate on getting all the facts that bear on the

QUESTIONS:

TRUE

FALSE

- People who make fast decisions tend to be less mature than those who take time to ponder.
- Emotions should be consulted when making major decisions.
- There is scientific value in "sleeping on" a problem before acting.
- One should examine all facts and factors before arriving at an answer.
- Once a decision has been made, one should stand by it.
- In big decisions, one must look for complete satisfaction in the end result.
- Talking things over with others is usually more confusing than helpful.
- Postponing a decision is the same thing as indecision.

problem. And, by Tuesday, if I've got all the facts, the problem usually solves itself."

5. **FALSE.** Decisions should be flexible. Franklin D. Roosevelt: "We have to do the best we know how at the moment. If it doesn't turn out right, we can modify it as we go along."

6. **FALSE.** Every major decision carries with it a sense of loss as well as gain. The right decision should carry more gain, however, as in the case of a woman who gives up a career for marriage. Hence the adage, "You can't eat your cake and have it too."

7. **FALSE.** Discussion with others may bring new facts and light on the problem. But even if that does not happen, the verbalization brings the problem into focus and perspective.

8. **FALSE.** Chester I. Barnard, first president of the New Jersey Bell Telephone Company: "The fine art of executive decision consists in not deciding questions that are not now pertinent, in not deciding prematurely, in not making decisions that cannot be made effective and in not making decisions others should make."



"Calling CQ. Calling CQ." Day and night this hopeful inquiry which is "hamese" for "anyone, anywhere, feel like talking about anything?" crowds the airwaves. The response may be—and most often is—a totally unexpected one. A teenager in the Congo, a lobster fisherman in Maine, an Irish priest or Iranian shah—the amateur radio operator may talk to any or all of them in a single night. People in all walks of life and from all corners of the globe are "ham" enthusiasts. They may be eight or 80 in the prime of health or physically handicapped, rich or poor. It makes no difference. Amateur radio has forged an invincible network that encompasses all. "Hamese" is an international language that knows no barriers.

What do they find to talk about? EVERYTHING. A ten-year-old school boy in Kansas daily checks his geography homework with his airwave buddies. Housewives exchange recipes, young men talk about their cars, their girls, their jobs, everything within the bounds of good taste. Chess players actually set up and play games in Morse code. At election time airwave lengths sizzle and crackle with candor. But probably the No. 1 topic among hams *anytime*—is their "rigs."

A "rig," the operator's transmitter and receiving set, may vary in cost from \$30 for a simple home-made one to \$100,000 for the very latest in elaborate equipment. Average expenditure: about \$100. The cheapest of set-ups can pull in just as many fascinating, faraway places as the most expensive set. A "rig" is the amateur radio buff's superman, Aladdin's Lamp, and Elliott Ness all rolled into one. A flick of the dial and there's drama and adventure only a shortwave away.

Don Wherry, a school boy living on a farm near Churdan, Iowa, was



ly tuning his homemade set one night when his earphones picked up an SOS from a Norwegian whaling ship, sinking in icy seas north of the Arctic Circle.

When no one answered the distress call, Don relayed the ship's position to a fellow ham in New Jersey. Within the hour the U. S. Coast Guard had contacted another whaler in the vicinity of the doomed vessel, whose wireless operator, due to a freak of atmospherics, had not heard the Norwegian's feeble signals. All hands were rescued—and a hero's medal went to Don Wherry!

Don's is not a particularly unique feat, though it does capture the imagination. In times of national or local and state emergencies such as floods, tornadoes, and the like which cut off commercial communication, amateur radio is often the only way urgent messages can be relayed to and from stricken areas. Amateurs on "disaster duty" have stayed at their sets 30 or 40 hours without food or sleep to transmit and relay messages for medical supplies and doctors.

Part of the amateur's code is that he will not accept money for services rendered. He bears the title "amateur" proudly, for he's part of an ingenious, fiercely competitive fraternity who have turned in performances to amaze experts.

It was an "amateur" who helped track the first man-made satellite. Another discovered the value of short waves and helped pave the way for V and FM broadcasting. Probably the first amateur was Marconi, father of wireless." Enterprising hams are currently getting their kicks bouncing messages off the moon.

Of the more than 300,000 worldwide hams the vast majority (220,000) are U. S. citizens. More privileges are extended to hams in this country than in most others—largely because Uncle Sam is eager to ferret out future electronical engineers and scientists. Electronics experts frankly credit most of the major advances in their field to ex-hams who turned “pro.”

Sometimes hams like to “specialize.” A “traffic-handler” spends much of his time on the air relaying messages free of charge for the general public. A “DX hound” is a fisherman of the airways, always seeking to hook some rare or elusive station in a distant part of the world. A “rag chewer” is that gregarious individual who chats for hours on end with his fellow amateurs. Members of the Army, Air Force, and Navy reserve groups spend much of their time drilling and participating in organized training over the air.

Gals (YL's in ham lingo) have their own international club just for girl hams—the Young Ladies Radio League—with fiercely fought contests that take place over the air, and their own newspaper reserved for lady hams. Girls, too, are part of the national Radio Amateur Civil Emergency Service (RACES) and participate in weekly (or daily) drills.

When a catastrophe strikes they are adept with their telegraph key and hand microphones. Two Florida teen-age girls, for example, provided the only link with the outside world for their town when a hurricane wiped out telegraph and telephone lines.

“What a wonderful way to make friends!” commented one ham. Practically every town or city boasts a “ham club” whose members just naturally drift together. A chance visit over the airwaves can blossom into a life-long friendship, although the two hams may never see each other. But when a ham does go travelling, he can be sure of a warm welcome wherever he goes.

One amateur from New Zealand, who recently visited the United States found that out. He wrote ahead to several of his ether-waves friends explaining that he was to be here only a short time and could they please meet him on the arrival of his boat to say “hello”? Word of his coming spread like wildfire, and he was practically swamped with welcomers. He had intended to stay but a day or so in San Francisco, and then go on to New York—but the “hams” willed otherwise. He was two full weeks in San Francisco. Finally, he got started on his trip east. But the San Francisco gang had made known his presence to all the amateur fraternity; they knew his train schedule and route; with stopover privileges on his railroad ticket, the trip from the coast to Chicago consumed probably the longest time in modern history for the distance! Before he left our shores his planned “short visit” had grown into a several-month trip.

How to become a radio amateur? Anyone who is a citizen of the United States may become an amateur. Although half the radio amateurs are intensely interested in mechanical intricacies of radio and later enter the electronics fields as a career, all the mechanical ability you need—at least the beginning—is about enough to properly operate a television set.

The Federal Communications Commission, Washington, D. C., issues the license and makes the rules you have to abide by—rules not much harder than automobile driving laws.

Your first FCC exam is for a Novice License. To qualify you have to read and receive Morse code at five words a minute and pass a routine written test. With some perseverance and a little practice, most potential amateurs manage to pass the test within three or four weeks' time. If you fail, you may try again in a month. No charge.

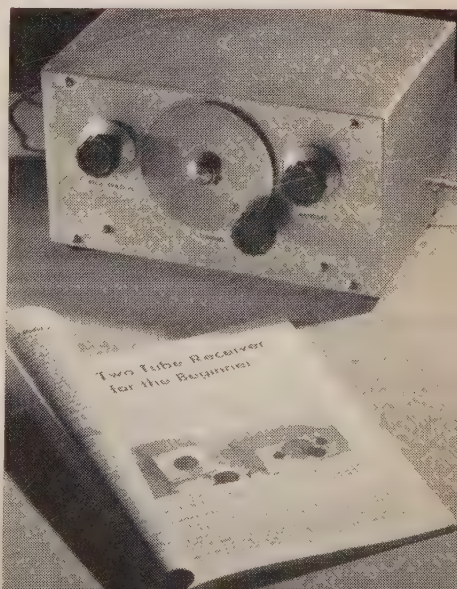
There are books and pamphlets for learning the code and phonograph records are available for practicing. Licensed hams are always eager to help a newcomer learn the hobby. You can locate such hams in your own town by checking the phone books for ham club listings. Or write to the American Radio Relay League, West Hartford, Conn., for a listing of hams in your area.

Two excellent ARRL booklets, *How to Become a Radio Amateur* and "The Radio Amateurs License Manual," each 50 cents, will answer all your questions, and help you prepare for the exam.

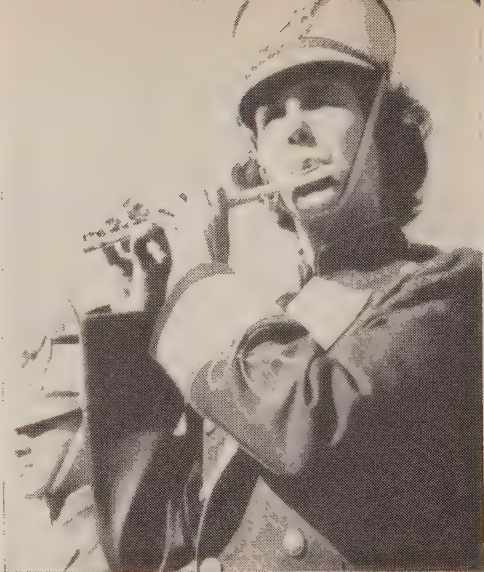
After a year's time, you will be required to take a stiff exam for a permanent license; the Morse code speed is now 13 words a minute and you need a bit more technical knowledge. *But don't worry—almost everybody who has gone this far passes.*

If you are mechanically inclined, it's not difficult to build your own station (receiver, transmitter, antenna). Or investigate do-it-yourself kits.

Rewards of becoming a radio amateur are varied. But for any ham, the great joy, the source of perpetual wonder, stems from his knowledge that beneath his finger-tips lies a whole world of solace, laughter and shared comradeship.



Leah Russell is a 16-year-old flute player in the Southwest high school band in Miami. Totally blind since birth, the courageous young girl marches through formations to the sound of the bell players placed on either side of her. A straight "A" student, she's played flute for three years.



youthⁱⁿ the NEWS

High schools urged to teach communism

U.S. educators have been called upon to provide American high school students with "the tools and information" to detect "the aims, tactics and falsity of the Communist enemy."

Cardinal Cushing of Boston proposed high school teaching on communism because "We can defeat communism within the democratic framework of society. The answer is not in witch hunts, vigilante action, or breaches of the law. The answer is education and faith in the vitality of our religious principles."

He said "If our high school students can study mathematics and read Julius Caesar in his native tongue, why should we not expect them to know about 'dialectical materialism,' 'historical materialism' Communist concepts of 'class struggle' and 'democratic centralism'?"

"This knowledge about communism is absolutely necessary to equip the young to live intelligently in today's world, to enable them to make the vital decisions of life, to protect them from the many temptations of Communist propaganda."

CC agency prepares youth for service abroad

A secretariat to assist and prepare youth volunteers for service in many countries abroad will be established by the World Council of Churches.

The new agency, which will probably be set up within the WCC's Youth Department, does not mean the WCC is launching new programs. However, noted Rev. Roderic S. French, the department's executive secretary, it will help to increase the usefulness of unskilled and inexperienced persons preparing for overseas service and will assist in various ways interdenominational work camps sponsored by national ecumenical youth councils in Asia, Africa, and Latin America. In addition, he said, the council is considering the feasibility of sponsoring annually a limited number of summer camps where youth would be paid, and of launching year-round voluntary camps.

Greensboro teens promote prayers for peace"

Protestant and Roman Catholic youth in Greensboro, N. C., were commended by Mayor David Schenck for promoting a "prayers for peace" movement in November.

Youth groups representing six Protestant denominations held nightly prayer services in 15 churches and Catholic youths attended similar services in their

churches. Every night at 6 o'clock church bells were rung throughout the city to remind citizens to pray for peace.

Mayor Schenck urged adults to follow the young people's example.

Soviet youth leaders attend U.S. churches

Four leaders of Soviet youth organizations sat in on youth Sunday school classes at First Christian church and attended services at First Presbyterian church in Oklahoma City, Okla. For at least one of them it was a new experience.

Vladlen M. Dubovik, 25, a member of the presidium of the Student Council of the U.S.S.R., said he had heard about churches but had never been in one.

A teen-ager at First Christian church asked the group what they thought about God. A member of the central committee of the Soviet Young Communist League answered that they (the Russians) do not think of Him.

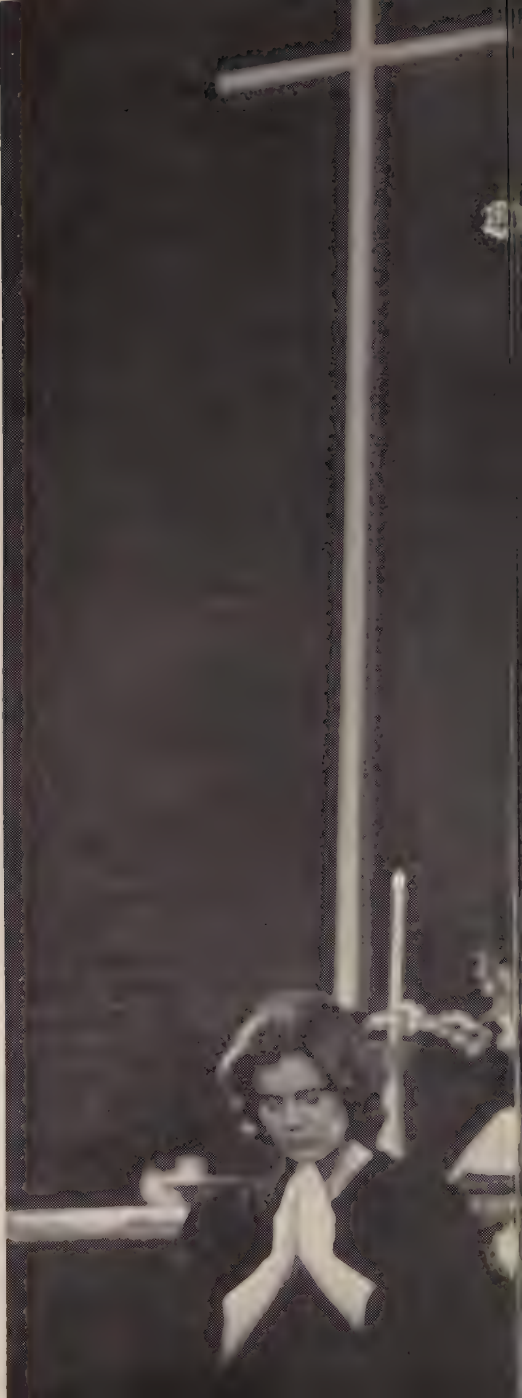
"It is a matter of personal conscience. People can if they want to, but we (the four Russians) are all atheists."

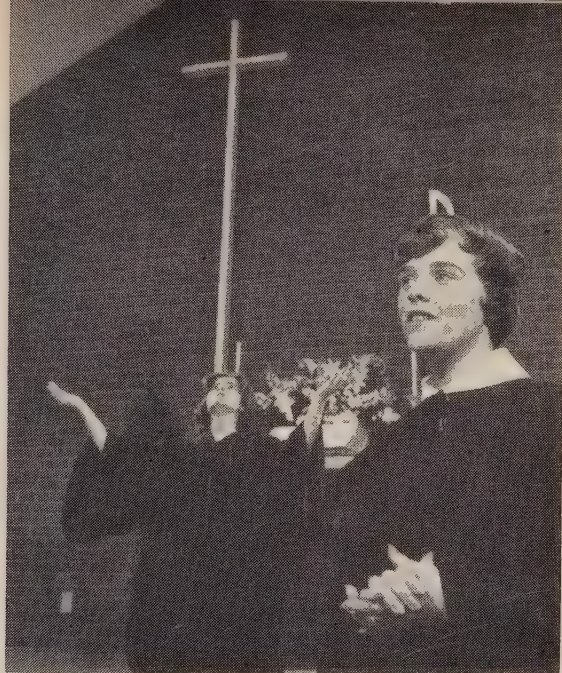
The Soviet visitors were impressed favorably by the scope and variety of church youth organizations and programs.

Their visit is the first part of an exchange negotiated by The National Social Welfare Assembly and the committee of youth organizations of the U.S.S.R.

THE
LORD'S
PRAYER
IN
DANCE

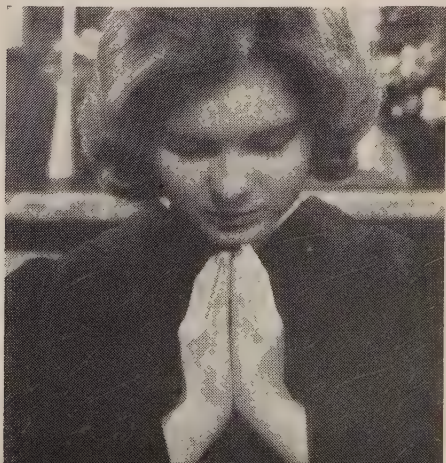
Our Father





Who art in Heaven

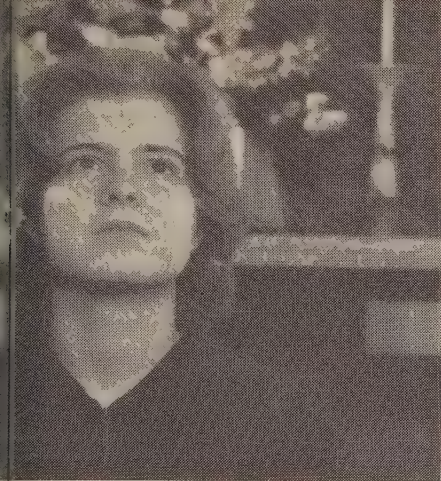
Hallowed be Thy Name





Thy kingdom come

Thy will be done



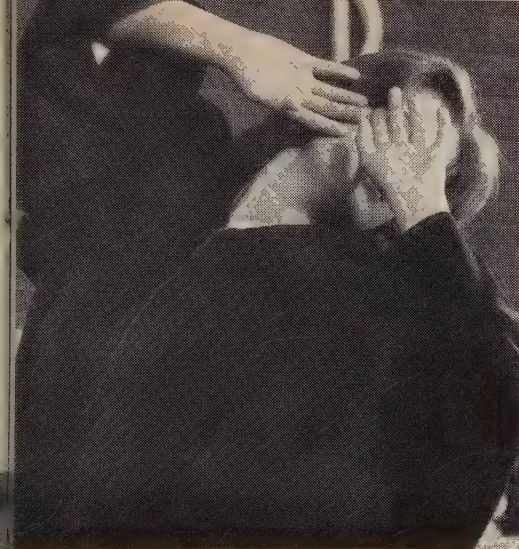
On earth as it is in heaven

Give us this day our daily bread



*And forgive us our debts
as we forgive our debtors*





And lead us not into temptation



at deliver us from evil

And the power,

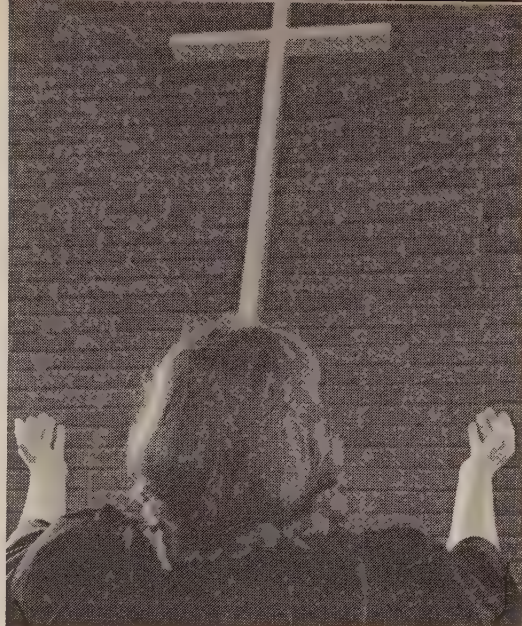
For thine is



The kingdom



lory



Forever



Amen.

THE LORD'S PRAYER IN DANCE. How do you worship God? In silence? song? Through prayer? By giving gifts of money? Throughout the centuries men have worshiped God in many ways. In some churches there is a heavy emphasis on liturgy and elaborate ceremony. In other churches, prayers, an offering, hymns and a sermon are expressions of devotion to God. For still other people, a period of completely silent meditation is enough.

Lately, there has been a striking increase in the use of modern expressions of worship. The jazz mass, skits to illustrate a sermon, and the introduction of audio-visual media have become a part of the church services in many denominations. Some of these devices have a history that is almost as old as Christendom, but they are being reclothed in a new dress, so that they will be more meaningful to 20th century Christians. Teen-age groups, in particular, find it worthwhile to experiment with some of these fresh and dynamic forms of worship.

Pictures on the preceding pages illustrate one of these new expressions of an old religious form—the modern dance. The dancer and singer shown, both students of Southern Illinois University, recently presented this interpretation of “The Lord’s Prayer” at a Sunday morning worship service of the Church of the Good Shepherd in Carbondale, where the university is located.

Delores Jean Lensby, the dancer, is a student of nursing who is a member of the First Congregational Church at Sterling in far northern Illinois. The vocalist, Denise Lynn Josten, a liberal arts student who is minoring in music, belongs to the Zion United Church of Christ of Dyer, Ind., in the Chicagoland area.

YOUNG PILLARS



“Our plan to hand out tracts on the street corners this year is going to have to be revised. With the new freeway and shopping center built near here, we don’t have any more street corners.”

May we quote you?

You do not have the right to be moral unless it is your joy, your freest artistic expression. One must struggle for a noble life exactly as the poet struggles to create beautiful verse,—in the same spirit—for the love of the thing itself.—*Pierre Ceresole*

Freedom is the experience of being able to engage spontaneously in creative work or creative human relationships.

—*Carrol A. Wise*

Nothing seems so tragic to one who is old as the death of one who is young, and this alone proves that life is a good thing.

—*Zoe Akins*

You pray in your distress and in your need; would that you might pray also in the fulness of your joy and in your days of abundance.—*Kahlil Gibran*

A man can live with dreams, but he survives through his grasp of reality.—*Wm. A. Hunt, Ph.D.*

Friendship is to be purchased only by friendship. A man may have authority over others, but he can never have their heart but by giving his own.

—*Thomas Wilson*

The supreme happiness of life is the conviction that we are loved.—*Victor Hugo*

The art of being is wasting no time dreaming about the riches you may live next year, or ten years from now; it is beginning to live at your best right now, today.

—*Wilfred A. Peterson*

Doing easily what others find difficult is talent; doing what is impossible for talent is genius.

—*Henri-Frederic Amiel*

COVER



STORY

Vivacious Susie Taylor is not only one of the eight film "stars" in "A Lesson in Learning," but also one of the top football and basketball cheerleaders for New Canaan high. She's a junior there who likes to apply her "off location" energy to art, modern dance and sports. Her acting and that of the seven other teens help to show church school teachers how to guide their class discussions so that a group can reach a realistic Christian understanding of themselves and their environment.

CREDITS FOR THIS ISSUE:

PHOTOS: 1, 2-3, 5, 7, Bill Winslow, Office of Communications of the United Church of Christ; 10-11, 13, Courtesy of The American Radio Relay League; 14, United Press International; 16-23, C. William Horrell, Carbondale, Ill., photographer; 26-29, 31, photos taken by the various group participants

ARTISTS: 24, Charles Schulz; 32, "The Good Shepherd" is a cast iron figure of Jesus modeled by Herman Schwagereit of Mahopac, N. Y. It now hangs at the front of a small, rural Methodist church in Mahopac. Mr. Schwagereit, well-known artist and designer in metals, has also done cast iron figures of the Pied Piper and the children and "Hungary."

AUTHORS: Norman Lobsenz is a free-lance writer from Scarsdale, N. Y., who has written several movie scripts for the United Church of Christ Office of Communications; Jane Sherrod Singer, who composed the quiz (8-11), has her M.A. from the University of Cal. and is the frequent author of surveys and quizzes.

CORRECTION: "What Is Teen-Age Sex?" an article by Bernard F. Riess, Ph.D., Director of Research at the Postgraduate Center for Psychotherapy in New York, first appeared in *Ingenué*, a magazine for teenagers, in March of 1961. It was reprinted in the Oct. 29 issue of *YOUTH* by their permission. We regret having omitted this credit line at that time.



The Reformation via autobus

Does your youth fellowship have travel abroad on the brain? Don't let anyone call you "Dreamers!" if you do. Other groups have dreamed and worked and gone. And each one will testify that far-away places with strange sounding names are not inaccessible to teens who are willing to work toward reaching them.

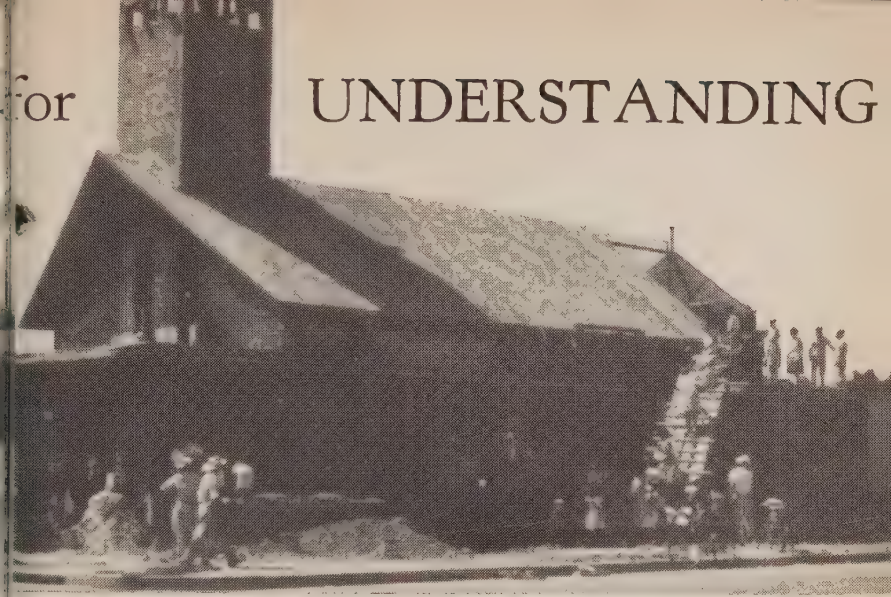
CHRISTIAN EUROPEAN WORK CAMP PILGRIMAGE

Eight members of the North Shore Congregational Pilgrim Fellowship Milwaukee, Wisc., and the girl president of a nearby Presbyterian youth group set their sights on a "Christian European Workcamp Pilgrimage" last summer.

Their trip had two main purposes. First, they were to function as workcamp helping a small Protestant church in Vienna enlarge its facilities. Second, they hoped to share Christian concerns with people in Europe by visiting in their homes and learning of their problems.

Rev. and Mrs. Hoover, the group's leaders, had studied for a semester at the World Council of Churches school in Geneva, Switzerland, so they could supply both inspiration and helpful travel counsel and contacts as the teens began their planning in November of 1960. The estimated budget for their six week trip was set at \$800 per person. At the journey's end each member had \$25 left to send to the ministries of friends in Europe.

for UNDERSTANDING



work and construction in Mexico

Part of the estimated budget was subsidized by the church, \$50 came through the PF sale of Christmas candy, but the biggest chunk was supplied through the teens' personal resources, savings and interest-free loans from the church.

Ecumenical encounter was the watchword of these North Shore "Pilgrims" throughout the pilgrimage. A priest of the Church of England took them to a London soup kitchen and guided them about the city. As they traveled through Germany, they stayed with several Lutheran families. At the workcamp they enlarged a room in a Vienna Methodist Church. And at the heights of the Austrian alps they were the guests of a Russian orthodox priest. The hospitality and sincere interest which these people showed them prompted one teen to say, "I believe I have learned the true meaning of giving, sharing and the way of God through the people we met."

OUR TOWN

On or off stage, touring Europe with a high school theater group can be a pretty dramatic experience. Larry Akers, 17-year-old freshman at the University of California at Berkeley and a member of the Scarsdale New York Congregational Church, starred with 23 other teenagers from the Scarsdale high school dramatics department in 17 performances of Thornton Wilder's play *Our Town* in six European countries this summer.

After they'd received excellent reviews in Scarsdale, the director decided to investigate the possibilities of sending cast and crew on a tour of Europe. Within a few weeks they had amassed several hundred sponsors, the support of the local newspaper and the guidance of the Experiment in International Living. Their immense goal of \$34,000 was reached in six weeks time with half of the funds coming from the village of Scarsdale and two benefit performances, and the rest from parents of the cast and crew and the Rockefeller Foundation.

The budget provided for a seven-week tour of Europe which touched England, Holland, Germany, Poland, Denmark and Norway. Just four days before the communists sealed off the eastern zone of Berlin, the Scarsdale dramatists presented *Our Town* for 500 enthusiastic Berliners who rocked the walls of the ultra modern Akademie der Kunst (Academy Art) with nine curtain calls.

In a London Jewish settlement house, the group felt the thrill of winning over a noisy, hostile audience to true appreciation. In Poland they faced uncooperative officials and small, non-English speaking audiences. In cities, hostile or friendly, these teens learned the value of a keenly developed sense of humor, tolerance of differences among men, the importance of speaking another language fluently and the happiness of tightly knit group life.

A GOODWILL TOUR TO MEXICO

Why not make an international idea for study really come alive visiting the land you're studying? This was the thought that was born in an officer's summer planning retreat one year before 14 high school youth and three adults from the First Congregational Church in Eugene, Ore., set out by bus for Los Mochis, Sonora, Mexico.

"A Goodwill Tour to Mexico" demanded both the good will and the efforts of the PF'ers in money-making endeavors. Selling candy netted them \$1200, while a carnival, spaghetti dinner, a workday, car washes a



A look at East Berlin



Rebuilding in Vienna

ike sales all helped to push total
inds upwards. It was finally de-
ded that transportation costs would
be handled with these Pilgrim Fel-
lowsip funds, but that living and
ending money should be the re-
onsibility of each delegate.

Of an active 45 members only 15
ould be in the tour group because
a stipulation made by the Junta
(conference) in Mexico. Everyone,
however, was involved in the orien-
tion program. A minimum amount
a language study, learning Spanish
ripture, prayers and songs were
erts of this program. Together
ey also worked out transportation
eans with a member of the congre-
ation, who arranged for a Mexican
udent at Stanford University in
clo Alto, Cal., to go with them as
interpreter and guide.

Getting used to Mexico's intense
at en route, they were ready to
ndle their work assignments by
e time they reached Los Mochis
d the beautiful new church struc-
re there. They were given projects
laying a section of the sanctuary
or with cement, painting two
hall rooms, sanding and varnish-
g doorways and putting in win-
ws. Three mornings of their seven
ys in Los Mochis were used for
plying elbow grease to these jobs.
e rest of the days were spent in
cussion, lectures by a missionary
the education and missions of
xico and ingenious Mexican-style
es, parties and relaxation.

Not one week has passed since the
oodwill Tour" returned without

HELPFUL SOURCES

FOR TRAVEL ABROAD

The Experiment in International Living, Putney, Vt. For ages 16 and older. Groups of ten travel each summer to 30 or more countries in Latin America, Europe, the Middle East, Africa and Asia, for two months.

Detailed information may be obtained from The Experiment in International Living, Putney Vt., or Room 405, 612 N. Michigan Ave., Chicago 11, Ill., or 422 Post Street, San Francisco 2, Calif.

Department of Specialized Ministries, United Church of Christ, Pottstown R. D. 2, Pa. Information on International Christian Youth Exchange program, workcamping.

American Youth Hostels, Inc., 14 West 8th St., New York 11, New York. Must be 17 or older for travel abroad; 15 for travel in the U.S. and Canada.

The Lisle Fellowship, Inc., 204 S. State St., Ann Arbor, Mich. A special program in Holland is offered for senior and pre-college high school students. Write for information on other programs as well.

UNESCO, International Voluntary Work Camps, Youth Section, 6 Rue Franklin, Paris 16e, France.

Michigan Council of Churches, YOUTH FOR UNDERSTANDING Teen-age Exchange Program, 1930 Washtenaw Ave., Ann Arbor, Mich. For high school students in Michigan.

Council on Student Travel, 179 Broadway, New York 7, N.Y., will provide helpful information on programs abroad. Helpful publications include "Student Abroad" and "Europe: Sources of Travel Information."

American Field Service, 113 East 30th Street, New York 16, N.Y. Exchange programs for teenagers 16-18.

Invest Your Summer a 32-page catalogue lists service opportunities of about 30 religious and secular agencies. Single copy, 25 cents. Write Commission on Youth Service Projects, Room 753, 475 Riverside Drive, New York 27, N.Y.

letters being received from or written to their Mexican friends. Part of this year's budget has been promised for the Student Home in Tepic, for camperships, for hymnbooks to some of the churches, and for an organ fund at the Los Mochis church. Next summer some of the Mexican young people may visit Oregon so that these new bonds of good will may deepen and grow.

CONNECTICUT OVERSEAS CONFERENCE

When young people complain about missing a summer conference in Connecticut because they "have to go to Europe with their parents," it's enough to make any director of Christian Education take the conference to Europe, too.

Just such a conversation inspired Rev. Dean Hodges of Connecticut to undertake an overseas conference for young people under the sponsorship of the Connecticut Missionary Society. The first one took place in England one year ago and the 1962 meeting will concentrate on the early church in Mediterranean countries and the Near East.

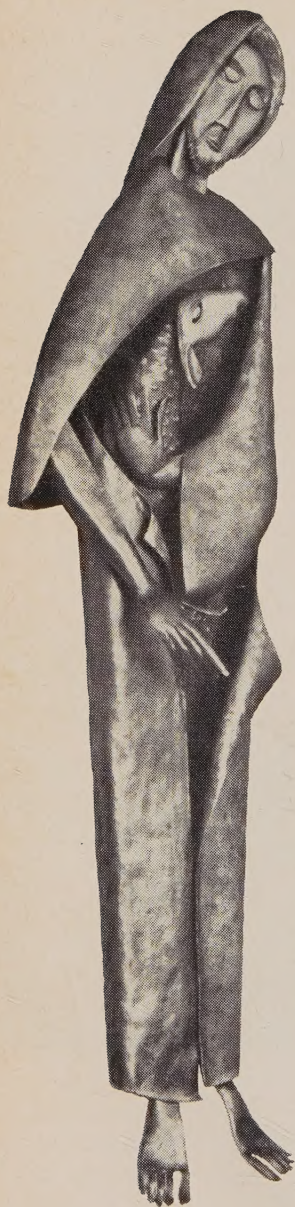
This past summer 14 Connecticut teenagers studied the Reformation for seven weeks in those European cities that were centers of activity in the religious movement. A guide from the World Council of Churches arranged their voyage on an Italian student ship, the M.S. Aurelia, and accompanied them throughout Europe in a Swiss "autobus." Each delegate had to pay \$1125 for the cost of the trip, but in many cases a large part of this sum was given in scholarships by a teen's church.

Clergymen and young people from Rome, the Waldensian Valleys, Geneva and Zurich, Switzerland, Worms and Speyer, Germany, Paris and London met the American delegates at every point along the way and shared their friendship, knowledge and historical background with them. Although language was occasionally a barrier, the European young people were able to communicate a good deal to their American guests, and several of them are still carrying on an active correspondence. Protestant clergymen from churches in those cities which were important in the Reformation were able to give the teens lectures on the part their cities had played in the Reformation movement.

This meant that they were introduced to parts of Europe that not even tourist sees. From unmechanized farms to city shops, from art galleries to ancient ruins, from cathedrals to museums the 14 teens were made aware of the strong roots which these countries have in the past. And as they felt the pulse of the Reformation cities and the wave of thought and culture which had swept across them, they were overwhelmed by the beauty of that has been expressed through works of man around the world.



Drama in a courtyard in Oslo



A PRAYER
FOR THE NEW YEAR

Lord, make me an instrument of Thy peace:
That where there is hatred,
I may bring love;
Where there is injury, forgiveness;
Where there is discord, harmony;
Where there is error, truth;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.

O Divine Master,
Grant that I may not so much seek
To be consoled as to console,
To be understood as to understand,
To be loved as to love;

For it is in giving that we receive,
It is in pardoning that we are pardoned,
And it is in dying
That we are born to Eternal Life.

*Attributed to St. Francis
of Assisi (1182-1226),*